

A View of the

# C O U R T

O F

# G E R M A I N,

From the Year 1690, to 95,

with an Account of the Entertainment Protestants meet with there.

Directed to the

## PALE-CONTENTS PROTESTANTS

O F

# ENGLAND.

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D U B L I N,

Printed by Andrew Crook, Printer to the King's  
Most Excellent Majesty, on Ormonde-Key,  
M DC XC VI.

C O U R T

G E N E R A L

of the Court of the Admiralty

of the Admiralty

E N G L A N D .

D O B L I M  
Printed by J. G. Cook, Printer to the Admiralty,  
M D C X C V I  
Molt Excellent Majesty, on Order of the Admiralty



## The Preface,

**T**He Ages to come will hardly believe that in England there should be found one single Protestant Jacobite, at this time of Day: And the Reform'd Nations abroad are at a loss what to make of that unaccountable Species of Men.

When most of the Roman Catholick Princes have heartily Embrac'd the late Revolution in Britain, as the last Effort for the Common Liberty of Europe, and have Enter'd into the strictest Alliance with those of an Opposite Religion to Support it. It looks like a Dream, to meet with any English Protestant in an Interest contradictory to, not only the Publick Liberty of their Country, but to the Religion they profess.

It was indeed no great wonder that the late King made all the Steps possible towards the Change of the Religion, in his Opinion, Heretical; at a time when he was upon the Throne, and back'd with all the promising Supports of Regal Power, yet even then he thought himself obliged to keep some Measures with his Protestant Subjects, and instead of a total Rupture with them, endeavour'd to lull them asleep under the specious pretence of Liberty of Conscience, till all his Engines were ready to give the fatal Blow.

But now, that he has fallen under Circumstances, which one would think should much more then ever oblige him to assume anew, at least keep on the Old Mask: Upon the quite contrary, since he went to France, he has taken all pains imaginable to let the World know, his inveterate Aversion to all those of the Reform'd Religion, tho' never so much his Friends; and at the same time has given us the most Authentick Demonstration of his firm Design, never to allow any there of his favour, nor owe his Restoration to any but Roman Catholicks. All which will appear by the following account of his Carriage towards those few Protestants that have followed his Sinking Fortunes, the length of St. Ger-

**A**

A View of the  
**C O U R T**  
 O F  
**St. Germain :**

Directed to the *Malecontents* Protestants of  
**E N G L A N D.**

**T**HERE being already so many Volumes to shew the Lawfulness of the late Revolution, it is Superfluous, it seems, to make any further attempt on the same Subject : for If you have shut your Eyes against the strong Arguments and Convincing Proofs made use in those Books, who can flatter himself to cure you of that wilful Blindness? However, I hope, this plain account I make bold to direct to you, will not prove altogether useless, for when I consider your Party, I think I may reasonably believe that it is made up of some good and honest Men, tho' misguided by a tender Conscience, and of some self-interested Persons, who being not able to obtain the *Preferments* they expected, have turned *Jacobites* in hopes to advance their Fortune by a Second Revolution. But give me leave to tell you further, that after an Impartial Enquiry into the Life and Conversation of your Party, I have all the reasons in the World to conclude that the Number of the *Conscientious Jacobites*, I have spoken of, must be very little, and that the greatest Number



among you are hurried away by the imaginary hopes I have hinted therefore if I can convince you, that you have no reason to flatter yourselves, to obtain any reward or preferments under King James, no, when he should be restored by your means, I hope some of you will turn their Eyes to their own Interest, and forsake a Prince from whom you cannot expect any grateful Return.

I won't recal to your Minds his Behaviour while he was on the Throne of England, I suppose no body has forgot that no Protestants were welcome to him, but such as would promise to betray the Liberties of their Country to Popery, and Arbitrary Power; neither shall I mention how severely he used the Protestants of Ireland in 1689; you would be apt to say that being in Popish hands, he could not avoid it, but I intend only to give you a short view of his Court at St. Germain, and an Account of the Entertainment the Protestants of your Party have met there: For if a Prince in his Circumstances, whose Interest it ought to be to court Protestants, cannot conceal for a time the Hatred he has for them, what treatment can you expect from him, when he is Re-inthroned, and Supported by the Power of France.

King James retiring into France after his defeat at the Boyne, left the Administration of his Affairs in Ireland to my Lord Tyrconnel, and in Scotland to the Colonels Buchan and Cannon; and the French King having appointed St. Germain in Lays for his Reception, he there began to form a Court in the Year 1690, and his Household was Constituted as follows,

The Duke of Powis, Lord Chamberlain.

Colonel Porter, Vice-Chamberlain.

Colonel Skelton, Comptroller.

The Earls of Dumbarton and Abercome, Lords of the Bed-Chamber.

Captains, Macdonald, Beadles, Stafford, and Trevanian, Groom of the Bed-Chamber.

The two Sheldons, Esquires.

Fergus Graham, Privy-Purse.

Sir John Sparrow, Board of Green-Cloth, and Mr. Strickland, Vice-Chamberlain to the Queen.

*The Officers of State were as follows.*

Mr. Brown (Brother to my Lord Montague Brown, and sometime Commissioner of the Custom) Secretary of State for England.

B

Father

Father *Innes*, President of the Scots College at *Paris*, Secretary of State for Scotland.

Sir *Richard Neagle*, Secretary of State for Ireland.

To which were added as a *Juncto*, Mr. *Carril* the Queens Secretary, and Mr. *Stafford*, formerly Envoy at the Court of *Spain*, whom the King called together as a Privy-Council, to advise with upon all Emergencies: The Earl of *Melford* Prime Minister of State, being sent to *Rome* some time before, partly to Negotiate King *James's* Affairs at the Pope's Court, and partly to remove him from the Jealousies of the *Irish*, who at that time wholly Monopolized this Prince's Ear and Favour.

Thus things continued for a while, but *Ireland* being reduced some time after, and the *Scottish Highlanders* Submitting, the Court of *St. Germain* was every day thronged with Gentlemen from those Kingdoms, as well as from *England*; and then a protestant Party began to distinguish themselves, and endeavour to make an appearance at that Court.

The first considerable step they made, was to desire a Chappel from King *James*, for the exercise of their Worship according to the Church of *England*, and propos'd Dr. *Granvil*, Brother to the Earl of *Bath*, formerly Dean of *Durham*, as a fit Person to be their Chaplain; they urged the great Incouragement, such a Toleration would give to his Adherents in *England*, and what satisfaction it would be to such protestants as followed him; but tho' common Policy, and his Circumstances made every Body believe that this Request would be easily granted, yet it was positively denied, and Dr. *Granville* obliged not only to retire from Court, but also from the Town of *St. Germain* to avoid the daily insults of the priests, and the dreaded Consequences of the Jealousies with which they possess'd King *James's* Court against him. Dr. *Gordon*, a Bishop of *Scotland*, the only protestant Divine that then was there, met with a worse Treatment still than Dr. *Granville*, and was reduced to the necessity of abjuring his Religion for want of Bread, with which he could not be Supplied, but upon those hard terms: However K. *James* being sensible that such an usage would prejudice his Interest in *Britain*, resolved to prevent the coming of any Protestant Divine there, and therefore sent Mr. *Macqueen* in Company of Major *Scot* into *England*, who brought Letters from him to his Friends, in which he required them to troubled him no more with Divines, as Messengers.

This Bad Success did not altogether discourage the Protestant Party, they made a second effort upon the constitution of the before-mentioned

Council



Councill of Five, to have one of the number at least a protestant : They insisted upon the Advantages which might thence redound to his Majesties affairs in *Britain*, and for that end did earnestly recomend my Lord Chief Justice *Herbert* as a Person both well quallified to give Advice in *English* Affairs, and of an unspoted reputation in his Countery. Those reasons were so convincing, that the *Irish* fearing they would obtain their demand ; an Information was trumped up against the Chief Justice by Mr. Comptroller *Skelton*, and Sir *William Sharp*, of having said that King *James's* violent Temper would ruine himself and all that followed him. My Lord owned the Words, but made so ingenious an Explanation of his meaning, which was in relation to the Act of Settlement in *Ireland* ; that King *James* was satisfied, The *Irish* having missed their Aim, formed a short time after another Plot against him, and charged him of Corresponding with the *English*, and mis-representing the Transactions of that Court, whereupon he and a worthy Lady, with whom he boarded, were confined, and *Broomfield* the Quaker committed to the *Bastile*. And thus was this Lord Chief Justice for no other reason, but his adhering to a Protestant interest, excluded from all share of management of Affairs in King *James's* Court, tho his Capacity and sufferings were sufficient in the Eyes of all reasonable Men, to have intitled him to a share in that Prince's Favour and Secret. If my Lord Chief Justice *Herbert* was so used, I would fain know upon what Ground any of our *Jacobites* should flatter himself of a better Treatment.

Mr. *Cockburn* of *Lanton* in the Kingdom of *Scotland* was the next protestant that had Merit and Favour enough to pretend to a share in the management of King *James's* Affairs. This Gentleman having followed him in *Ireland*, was taken at Sea, after the Battle of the *Boyn*, and brought Prisoner to *London* ; but a proposal being made of Exchanging him for Captain *St. Lo*, then prisoner in *France*, he was enlarged ; and during his abode here, did so ingratiate himself with the most considerable of the disaffected Protestants, that he was recommended by them to King *James*, as a Person fit to serve him in the affairs of greatest Trust. He was no sooner arived at *St. Germain*, that he told that Prince, his Friends in *England* thought that my Lord *Melford*, who was then returned from *Rome*, was a great Grievance, and ought to be laid aside, and that the only way for the King to procure the good Opinion of his Subjects in *Britain*, and reconcile them to him, was to put the management of his affairs in protestants Hands. This prudent Advice of the

the disaffected Protestants of *England*, or of Mr. *Cockburn*, had an effect quite contrary to what they expected; King *James* took it so ill, that in few days after, an Order was procured from the *French Court*, commanding him to depart *France* under severe Penalties, being too much a Friend to the *English Interest*; Mr. *Cockburn* was forced to obey, and has lived as an Exile in *Holland* and *Hamburg* ever since.

But the Submission of the *Scotch Highlanders* afford us still some more convincing proofs of King *James's* hatred for the protestant Religion, and of his Ingratitude towards such who had made a Sacrifice of all that can be dear to Men, to support his sinking Fortune in *Scotland*. The Lords *Dumferling*, *Dundee*, *Dunkel*, Colonels *Cannon*, *Graham*, and several others Protestants, having forfeited their Estates and Families, retired into *France*, as also did the Colonels *Buchan*, *Maxwell*, *Wauchope*, and some other popish Gentlemen; but when they came to *St. Germain*, the Papists were immediatly preferred to considerable Posts, both in the *French and Irish Armies*, while the Protestants, tho their Merit was greater, were exposed to all imaginable hardship, and contempts: My Lord *Dumferling* and Colonel *Cannon* are too Illustrious Examples of King *James's* Ungratitude, to be here past by. The Earl through a mistaken notion of Loyalty and Honour, had Sacrificed his Honourable Family, and a plentiful Estate, to follow that Prince in his misfortune; and it must be granted that such a proof of Loyalty, deserved some kind Returns, yet happening to Quarrel at *St. Germain*, with one Captain *Brown*, a Papist, about a Trifle, the Captain was encouraged and countenanced in his quarrel by the Court, and made Commander of a Company of *Scots*, Reformed Officers in *Catalonia*, whilst this Noble Lord was despised, for his adhering to his Religion: This ill Treatment broke his heart, & he sunk under the Weight of his hard Fate, at *St. Germain*. His misfortune lasted longer than his Life, for notwithstanding his Merits, Sufferings, and the Interest made by his Friends, he could not obtain a Christian Burial; and his Corps was hid in a Chamber, till an opportunity was found of Digging a hole in the Fields in the Night, where they Thrust him in.

Nor was Colonel *Cannon* better used, than my Lord *Dumferling*: This Gentleman Commanded as General over King *James's* Army in *Scotland*, and served him with so much faithfulness, that every body thought he would be preferred to a great Command upon his arrival at *St. Germain*; but he positively refusing to abandon the little Religion he had

which



which was Protestant, was reduced to the Scandalous Allowance of half a Crown a day, whilst Papists who had served under him were advanced to good posts. This unhappy Gentleman finding himself thus neglected, fell sick through Grief and Want, and died; having taken the Sacrament from the Hands of Dr. *Granville*, three days before his Death; but the priest who were always buzing about him took the opportunity of his being Speechless to thrust a Wafer down his Throat, and gave out that he dyed a Papist, and by this means got him the Favour of Burial, which his Corps had else been excluded from, as well as my Lord *Dumferling's*. If the Sufferings and great Merits of these two Gentlemen have not been able to Molify King *James's* Heart, and to obtain from him any generous Returns, I would fain know upon what Foundation are grounded the great hopes of our Grumblers, seeing the most part of them have not had Courage enough to follow that Prince, and have, for ought we see, no other Qualifications to recommend them, but their bare *Jacobitism*.

However, if the Examples I have already exposed to your view, are not sufficient to convince you, that as long as you are Protestants, and English Men, you are to expect no share in King *James's* Favour; I'll produce some others, which I am sure will open your Eyes, unless you are bound by an Oath to continue always blind, and I'll begin with Sir *James Mountgomerie*.

This Gentleman left no Stone unturn'd to re-establish King *James* in Scotland, by the same Parliament, that declared him to have Forfeited his Right: He was afterward, for several Years, his most Active Minister in England, Penn'd and published Declarations for him at the time of his designed Descent from *La Hogue*, and after the Miscarriage of that, wrote his *Britain's just Complaints*: Was his weekly *News sender* and *Project Drawer*; yet this very Sir *James Mountgomerie*, who had done such great things, and run such hazards for him, being obliged to fly to France, after making his escape from the Messengers House, could not obtain, by reason of his being a Protestant, any share into that Prince's Favour; was brow-beaten from the Court by Priests, daily upbraided with having been once in the Prince of *Orange's* Interest, and at last obliged to retire to *Paris*, where he dyed with the Melancholy Reflections of the miserable State he brought himself into.

The Earl of *Lauderdale*, tho a Papist, met with no better Fate than Sir *James*; His Lady being a Protestant, and he an enemy to the violent

Measures of the Court ; was judged to be sufficient Reason to exclude him from any share in the Government ; so natural it is for all Bigots to hate every body that will not go to their height of Violence. This Gentleman heartily advised King *James* to put his Affairs into Protestants Hands, and recommended the Earl of *Cl--n*, and the Nonjuring Bishops in *England*, and the Lord *Home*, *Southerk* and *Sinclair* in *Scotland*, as the fittest Persons to serve him, but his Advice was so ill taken that he had his Lady sent to *England* not to return any more ; was himself forbid the Court, and reduced to a Pension of one Hundred Pistols *per Annum* ; He retired to *Paris*, and seeing no probability of his Masters changing his Measures, died of Grief. One would have thought that his Brother, Mr. *Alexander Mailland*, who on several Occasions had behaved himself very bravely in that Prince's Service, should have been Preferred by him, yet he met with such an Entertainment, that wanting Bread there, he was very glad to come to *England* and make his Peace with the Government, whose Service he had Deserted, having once had a Command in the Scots Guards under King *William*.

Sir *Andrew Forrester* is another great Instance of King *James's* aversion to Protestants : This Gentleman served with all imaginable Zeal that Prince's Interests, when a Subject, and was the devoted Creature of his most Arbitrary Commands, when a King ; he suffered Imprisonment in the Tower for him at the time of his designed Descent, and yet notwithstanding all this, and the great Experience he had in *Scottish* Affairs, he could never obtain any share in that Prince's Confidence : When he came to *St. Germain* all his Merits, Sufferings, and the good Character he had in both Kingdoms were not enough to Counter-balance the Objection of being a Protestant, and therefore by no means to be Intrusted ; so that after some times Attendance, as a Cypher, he was rewarded with a Pass to return to *England*, for they had there no occasion for him.

Sir *Theophilus Oglethorp*, who by his Capacity as well as Services, was encouraged to go over and offer his Assistance, met with Sir *Andrew Forrester's* Fate upon account of his Religion ; and was so unkindly used that he was very glad to get home to Old *England* again, where 'tis expected he will plot no more.

Mr. *Fergus Graham* was the only Protestant Gentleman in King *James's* Family, but as soon as they saw that my Lord *Preston* and Colonel *Graham* his Brother's, who ventured so much for that Prince, could do them no more Service in *England*, he was discharged for no other reason, but that



at they thought a Protestant a Blemish in their Household. Nor was Sir William Sharp better used, altho he pretended to come upon the Act of Parliament in Scotland to save his Estate, for the entertainment he had at St. Germain before he came away is very well known. The pension he had whilst King James's Army in Scotland kept was taken from him, and he fell under distrusts, with Melford and others, and contempt at Court, which will appear to all Reasonable Men sufficient motive for his coming away.

But the usage of Dr. Cockburn, a Scottish Divine, is beyond any thing that can be imagined. This Gentleman was Banished Scotland for his practices against the Government, and afterwards being obliged to leave England for writing of Pamphlets, thought himself secure of a Sanctuary at St. Germain, if not, of a Reward for his Services; but instead of that he met with the daily importunities of Priests to make him abandon his Religion, and their endeavours proving vain, they then represented him as a dangerous person and got him sent from France. He lives now an Exile in Holland, both from Britain and France.

Mrs. Ashton, Widow to Mr. Ashton, who was Executed for his being concerned in my Lord Essex's Affairs, went to the Court of St. Germain, after her Husband's Death, as thinking that she had some Merit to plead for a kind Reception; but she was as much deceived as any of those I have already mentioned. Few days after her arrival, Priests were sent to tell her, that nothing but being a Roman Catholick could recommend a Woman to the Queen's Service, which the poor Gentlewoman declining to comply with was neglected, and dying soon after, was refus'd Burial, till her Father Mr. Rigby of Covent-Garden, as a mighty Favour, and at great Charges, obtained leave from the Court of St. Germain, to have her Body brought over into England; and Buried her in Covent-Garden Church.

If these Examples are not sufficient to convince our Jacobites, or if they question the Truth of them, for really I must own that they are almost incredible; I desire them to consult the Young Lord Henmore, Mr. Louthian, Captains, Murray, Dalry, Macgil, Maclean, Fielding, Mr. Charles Kinnaird, and several hundreds more now in and about London, who are lately come from St. Germain, and they will tell you, that the only Reason why they left that Court, was, because they could not have bread, except they would change their Religion, and therefore did choose rather to run the hazard of Imprisonment, by returning to England, then stay and starve in France.

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Many Instances more might be given, to shew King *James's* hatred to every thing, that bears the name of protestant; but if what has already been said, is not sufficient, sure I am, that the rest should be to no purpose: What protestant has he ever so much as seemed to Trust since he lives in *France*? I know that my Lord *Middleton* must be excepted, for indeed King *James* has a seeming Trust in him. There is no Man that has been at *St. Germain*, but must needs perceive, that he is not Chief Minister, as *Melford* was, nor manages Affairs between *Versailles* and *St. Germain*, that being done by *Innes* and *Porter*: He is but seldom called to the Council, and the *French Court* has never depended upon his Correspondence, since the disappointment they received of our Fleets going into the *Streights*.

I hope, these Instances will convince all good Men, that have any Sense of Liberty, Religion, and Honour, how unreasonable it is to be a *Jacobite*, and to think that the Present Misfortunes of King *James*, will frighten him from invading our Laws and Liberties in time to come: seeing, that neither the abandoning of Wives, Childeren, and Estates, nor the hazarding, nay, Loss of Life in his Service, can render him just and Favourable to such Protestants, who have made a Sacrifice of all those Things to follow him: And if it be so, as certainly it is, what must those Protestant Nations expect, (if ever he re-obtains the Government) who have renounced him, and set another Prince upon his Throne?

If these, who have followed him into *France*, are denied the Exercise of their Religion, when his Circumstances make it his Interest to grant it, what must we expect if ever he be again in possession of the Crown?

My Lord Chief Justice *Herbert*, and the other Gentlemen before named, who firmly adhered to his Interests, even in his greatest Misfortunes, were contemned, despised, and suffered to Starve, because they were Protestants; how can we, or any Protestant *Jacobites*, who have none of those Merits, pretend to be better used? If the loss of Honours and Estates, has not been sufficient to obtain from him Christian Burial; upon what Ground can our *Jacobites*, who have done nothing for him flatter themselves with the hopes of great Preferments, if he is re-throned? In short, if the Example he had of his Father's Misfortunes, & Brothers Exile, wherein he himself was a sharer, together with the Sense of his own Misfortunes, have not been able to work a Reformation upon him, as appears by the above-written Account; can we expect that he ever will be made more Plyable



The Education of his Prince of *Wales*, whom no body doubts he designs his Successor, is another Instance of his irreconcilable Antipathy to the Protestant Religion, and English Liberties : One would have thought that Interest, as well as Policy, would have made him educate his Child a Protestant, or at least oblige him to put Protestants about him, of unquestioned Reputation, to instruct him in the ways of pleasing the people, but instead of that, Dr. *Beeson*, a famous and violent Papist, was made his Preceptor, and none but Popish Servants are allowed to be about him, so that he can imbibe nothing but what is for the Interest of *Rome*, and Destruction of *England*.

Can people be so mad as to expect good terms from a Prince, who not only thus Treats his Protestant Subjects, who have followed him in his Misfortune, but also whose Religion lays him under a Necessity of doing it? Could greater Obligations be laid upon any Prince than were upon him by the Church of *England*, when a Subject? Her Interest Saved him from being prosecuted for the Popish Plot, excluded from the Succession to the *English* Throne, and afterwards Dethroned by the Duke of *Monmouth*, yet all those Obligations were no more than his Coronation Oath, could not hinder him from invading the Protestant Religion in general, but more particularly the Liberties of the Church of *England*.

But perhaps some will Object against what I have said, that from the Entertainment Protestants meet with at *St. Germain*, 'tis not reasonable to conclude that King *James* bears still such an aversion to our Religion and Liberties : For being himself but a Refugee in *France*, and having nothing to live upon but the pension the French King allows him, it is in his power to reward those Protestants who have followed him, and not to care for them ; and therefore we ought rather to peruse the Declarations he has put out since his being in *France*, for therein we shall find undeniable proofs, that his Misfortunes have much altered his Mind. ( will our *Jacobites* say ) the Declaration he published upon his intended Descent from *La Hogue*, and observe what promises he makes, in relation to our Religion and our Liberties, the Sincerity whereof we have no manner of pretence to Question, for then, thinking himself of his Game, nothing could oblige him to disguise the true Sentiments of his Heart.

This is somewhat indeed, Gentlemen, and were the thing as you say, I would agree with you, but give me leave to tell you, that 'tis a great Question, whether the Declaration you speak of, which was printed here, did really contain King *James's* Sentiments; but whether it was his own Declaration, or Sir *James Mountgomerie's*, it does not matter a pin, for his late Majesty did publickly disown it in a Memorial to the Pope, upon his return to *Paris*; and it has been acknowledged in a *Jacobite* Pamphlet, called, *An Answer to Dr. Wellwood's Answer, to King James's Declaration*; That the same was formed without his Knowledge, and against his Inclination.

I have told you, in the beginning of this Discourse, that I believe that there are among you some Conscientious Men, and to those I shall say nothing at this time, but to such that are angry with the Government (as I know many amongst you are) meerly because they cannot have any Employment under it, and who think without any further Examination to better their Condition by a second Revolution: I'll say, that they ought to Consider, that King *James's* Popish Friends, must be all provided for first of all, and pray what will remain then for you? For as to Pensions I think you are not so mad as to flatter your selves with such imaginary hopes, for the *French* Army that brings King *James* over must be paid, and their vast Charges for the *Irish* War, and the Maintenance of King *James* Re-imburfed, before your beloved Prince be in a Condition to Express his Favour to you: perhaps you will say, that the *French* King is too much a Gentleman, to demand any such thing, but I don't know what has given you that Noble Idea of his Generosity: But supposing his Temper to be such, this War will so much drain his Exchequer, that Necessity will force him to demand what is justly owing to him, and who shall be able to dispute his Bill of Charges? Nay, will King *James* be able to satisfy him? I don't know, but this I am sure of, that as long as you profess the Protestant Religion, you cannot expect to be more Favourably Treated then his present Followers.

Some others amongst you are disaffected, because, as they say, without the Restoration of King *James*, a Protestant War will be Entailed on the Nation, and because Our Treasure is Exhausted by Taxes, and Our Blood Expended beyond Sea, which the Nation cannot long bear.



[ 12 ]

To these Gentlemen I must answer, That they are much mistaken, for the bringing in of King *James*, which they think will put an End to these Troubles, would Infallibly bring the Seat of War from *Flanders* into *England*: For it is Unreasonable to Suppose, that so many Noble-men and Gentlemen as are Engaged in King *William's* Cause, would tamely Submit, or that His Majesty, whose Interest in *Europe* is so very great, would either Ingloriously abandon his Throne, or want Foreign Assistance to Support him in it.

2. King *James* and the *French* King are both Old, and upon a Change of a Governour in *France*, we may reasonably expect Change of Measures; for as to the Prince of *Wales*, his interests stands or falls with that of his Supposed Father; but after all, is it Reasonable to believe that the *French*, or any other Nation, will live in perpetual War with us, meerly for the sake of a Prince, who pretends to be deprived of his Rights? There are very few *Knights-Errants* in this Age, or at least, sure I am, that no Nation in general is acted by their Principles, and we see the *French* offer already to forsake him.

3. I Grant that our Taxes are greater then ever our Nation paid; but yet they are not so heavy but that we can hold it out, many Years at this Rate. In short, whatever they be, I believe there is no good Man but will rather hazard his Person to keep the Enemy abroad, then see a *French* and *Irish* Army in the Bowels of our own Country, destroying our Substance, Burning our Habitations, and Committing the Barbarities which they Committed in the *Palatinate*: For Certainly by one Months Ravage of this Nature, we should lose more Blood and Treasure then can probably be spent to bring the War to an Honourable and Happy Conclusion.

That Happy Moment is not perhaps so far as some People imagine; for whosoever will cast his Eyes on the present posture of Affairs in *Europe*, must needs Conclude that the *French* cannot hold it out much longer.

F I N I S.